7115

Ndin, John: letters from the Diocese

FR. JOHN NOLIN

Documents

THE LAW OFFICES
OF
ROBERT E. MCDANIEL

7416

October 7, 2002

Hi Kathy and Tony,

Attached is the Nolin file.
We couldn't reach Arbe today, so will try to get the waiver to you tomorrow.

I have a call in to Desjardins re: meeting Wednesday.

Will be in touch as soon as I have info.

Cheers,
Jamie

4 BICENTENNIAL SQUARE CONCORD, NH 03301 TEL: 603.224.4333 FAX: 603.224.4994

THE LAW OFFICES OF
ROBERT E. MCDANIEL
4 BICENTENNIAL SQUARE
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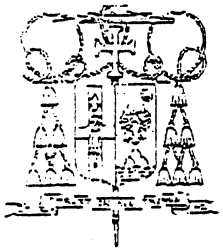
Tony Fowler
Kathy Kimball

Attorney General's Office
Laconia Savings Bank



OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

September 30, 2002

Reverend John W. Nolin
4604 Edwin Mechem Avenue, N.W.
Albuquerque, NM 87114-5316

PERSONAL AND CONFIDENTIAL

Dear Father Nolin,

Thank you for informing me of the identity of your attorney and canonical advocate. In light of your own appointment of a canonical advocate, I will not appoint one for you. The matter of the allegation of sexual misconduct with a minor is being handled by my delegate, Fr. Edward Arsenault. I have provided him with a copy of your request for documentation in this regard.

As to the separate matter and canonical process regarding your cohabitation with [redacted] I have raised more than a "concern" in this regard. On at least four separate occasions I have discussed this matter with you and in three previous letters have cited the grave scandal associated with your admitted past sexual relationship with her and your ongoing cohabitation with her. The evidence presented to me indicates that you are living with [redacted] in a state of concubinage, therefore the canonical process outlined in my previous letters remains in effect.

Kindly recall that unless compelling evidence to the contrary is received on or before Monday, October 21, 2002, I will issue a decree declaring the delict and thereby impose the canonical penalty of suspension. Be advised that further penalties, including dismissal from the clerical state, may be imposed if the situation of your cohabitation and the scandal associated with it continues despite the imposed penalty of suspension.

In closing, I ask that you heed my continual attempts at fraternal correction and successive canonical warnings, cease your cohabitation with [redacted] and report to your assigned place of residence at Bishop Peterson House in Manchester, New Hampshire. Realizing the decisions you are facing are important to you and the Church, know that I keep you in my prayer daily.

Sincerely in our Lord,

+John McCormack

Bishop of Manchester

(603) 669-3100 FAX (603) 669-0377

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

September 20, 2002

Reverend John W. Nolin
4604 Edwin Mechem Avenue, N.W.
Albuquerque, NM 87114-5316

PERSONAL AND CONFIDENTIAL

Dear Father Nolin,

I am sorry that you are not feeling well. I can imagine that the circumstances that you face these days are troubling to you. I continue to be concerned for your welfare and for this reason again request that you accept assignment to residence at Bishop Peterson Residence in Manchester, NH. In light of your present inaction to my requests, I am proceeding with the canonical process to address your habitual concubinage with [redacted].

This letter is to inform you that as a result of the preliminary investigation conducted in accordance with canon 1717 of the 1983 Code of Canon Law, and having attempted your reform by means of fraternal correction in order to repair scandal, sufficient evidence has been collected and the required two judges have been consulted to initiate an extrajudicial process (canon 1718) regarding the delict committed against special obligations cited in canon 1395 §1 relative to the fact that you continue to live in cohabitation with [redacted]. Therefore, in accordance with canon 1720 be advised of the following:

- You are hereby given an opportunity to examine the proofs collected which include statements from several witnesses who attest to your violation of canonical celibacy by means of your history of multiple and long-term relationships with various women. Your own statements of past practices and current living arrangements have been admitted into evidence, as well. Your review of these Acts must be completed on or before Monday, October 21, 2002.

- You have a right to seek canonical advocacy to assist you in formulating any defense you might lodge. If you do not appoint an advocate on or before Friday, October 11, 2002, one will be appointed for you.

- Unless compelling evidence to the contrary is received on or before Monday, October 21, 2002, I will issue a decree declaring the delict and thereby impose the canonical penalty of suspension. Be advised that further penalties, including dismissal from the clerical state, may be imposed if the situation of your cohabitation and the scandal associated with it continues despite the imposed penalty of suspension.

In closing, I ask that you heed my continual attempts at fraternal correction and successive canonical warnings, cease your cohabitation with [redacted] and report to your assigned place of residence at Bishop Peterson House in Manchester, New Hampshire. I keep you in my prayer.

Sincerely in our Lord,

John B. McCormack

Bishop of Manchester

Enclosure

153 ASH STREET, P.O. BOX 310, MANCHESTER, NEW HAMPSHIRE 03105-0310 (603) 669-3100 FAX (603) 669-0377

Canon 1717 — §1. Whenever an ordinary has knowledge, which at least seems true, of a delict, he is carefully to inquire personally or through another suitable person about the facts, circumstances, and imputability, unless such an inquiry seems entirely superfluous.

§2. Care must be taken so that the good name of anyone is not endangered from this investigation.

§3. The person who conducts the investigation has the same powers and obligations as an auditor in the process; the same person cannot act as a judge in the matter if a judicial process is initiated later.

Canon 1718 — §1. When it seems that sufficient evidence has been collected, the ordinary is to decide:

1° whether a process to inflict or declare a penalty can be initiated;
2° whether, attentive to can. 1341, this is expedient;
3° whether a judicial process must be used or, unless the law forbids it, whether the matter must proceed by way of extrajudicial decree.

§2. The ordinary is to revoke or change the decree mentioned in §1 whenever new evidence indicates to him that another decision is necessary.

§3. In issuing the decrees mentioned in §§1 and 2, the ordinary is to hear two judges or other experts of the law if he considers it prudent.

§4. Before he makes a decision according to the norm of §1 and in order to avoid useless trials, the ordinary is to examine carefully whether it is expedient for him or the investigator, with the consent of the parties, to resolve equitably the question of damages.

Canon 1395 — §1. A cleric who lives in concubinage, other than the case mentioned in can. 1394, and a cleric who persists with scandal in another external sin against the sixth commandment of the Decalogue is to be punished by a suspension. If he persists in the delict after a warning, other penalties can gradually be added, including dismissal from the clerical state.

§2. A cleric who in another way has committed an offense against the sixth commandment of the Decalogue, if the delict was committed by force or threats or publicly or with a minor below the age of sixteen years, is to be punished with just penalties, not excluding dismissal from the clerical state if the case so warrants.

Canon 1720 — If the ordinary thinks that the matter must proceed by way of extrajudicial decree:

1° he is to inform the accused of the accusation and the proofs, giving an opportunity for self-defense, unless the accused neglected to appear after being properly summoned;
2° he is to weigh carefully all the proofs and arguments with two assessors;
3° if the delict is certainly established and a criminal action is not extinguished, he is to issue a decree according to the norm of cann. 1342-1350, setting forth the reasons in law and in fact at least briefly.

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OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

August 23, 2002

Reverend John W. Nolin
4604 Edwin Mechem Avenue, N.W.
Albuquerque, NM 87114-5316

Just recieved Fri. Aug 23. 2002
J.N.

PERSONAL AND CONFIDENTIAL

Dear Father Nolin,

This letter is in response to your letter of July 14, 2002. While I acknowledge your denial of sexual misconduct with [redacted] as a minor, I want you to know that her accusation will be dealt with in accordance with diocesan policy. Your denial will be considered by the Diocesan Review Board when it formulates a recommendation to me regarding the credibility of her accusation. Your willingness in the past to accept restrictions on your public ministry and to relocate your residence in light of her accusation also will be considered by the Board.

In response to the specific questions that you raise, I offer the following reply:

1. It was not my intent to imply that the request Bishop O'Neil made in 1994 was unsatisfactory. At this time, it is the scandalous nature of your cohabitation with [redacted] that causes me to address this with you, in addition to the accusation of sexual misconduct with a minor.
2. I am not in a position to determine whether you are a pedophile. I have made no judgment in this regard. As you probably know, pedophilia is manifest in both heterosexual and homosexual orientations.

I will not respond specifically to your representation about other priests being sexually involved with women, except to acknowledge such behavior is immoral. While you confirm that your sexual relationship with [redacted] has ceased and that you and she live as brother and sister, your cohabitation with her is a source of scandal to the [redacted] family and now to the general public in New Hampshire, and is in violation of canon 1395, § 1 of the 1983 Code of Canon Law.

My goal in assigning you to Bishop Peterson Residence, effective August 1, 2002, is to correct the situation of your cohabitation and the scandal associated with it. Your failure to comply with this assignment compels me to warn you, by virtue of this second letter, that I will initiate a penal process that will result in the penalty of suspension and, if need be, an involuntary petition for your laicization to the Holy See. If you choose not to accept this assignment and remain in cohabitation with [redacted] in place of the above, you also retain the option to petition voluntarily for laicization to the Holy See at which time my delegate, Father Edward Arsenault, will discuss the details of your ongoing sustenance with you. There are no alternatives other than the above-mentioned courses of action.

In closing, I ask that you reply to my letter in writing on or before Friday, August 30, 2002. You remain in my prayer during these difficult days.

Sincerely in our Lord,

+John McCormack

Bishop of Manchester

cc: Reverend Edward J. Arsenault

153 ASH STREET, P.O. BOX 310, MANCHESTER, NEW HAMPSHIRE 03105-0310 (603) 669-3100 FAX (603) 669-0377

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OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

July 8, 2002

Reverend John W. Nolin
4604 Edwin Mechem Avenue, N.W.
Albuquerque, NM 87114-5316

PERSONAL AND CONFIDENTIAL

Dear Father Nolin,

The purpose of this letter is to revisit with you two situations that affect your relationship with the Church. One is your current living arrangement and the second is the reassertion by [redacted] that you sexually assaulted her as a minor. My delegate is preparing a report concerning her accusation, which includes the response and denial you made in the early 1990's. This will be presented to the Diocesan Review Board, which will make a recommendation to me regarding its credibility. If the accusation is deemed to be credible, then you will be subject to the norms outlined in the USCCB Charter for the Protection of Children and Young People.

In addition to this allegation, I am required to address the issue of your longstanding cohabitation with [redacted]. You have confirmed to me personally that your sexual relationship with her in the past has ceased and that you and she live as brother and sister. Notwithstanding your explanation, I must advise you that your cohabitation with a woman, which is a source of scandal to the [redacted] family and now to the general public in New Hampshire, is in violation of canon 1395, § 1 of the 1983 Code of Canon Law.

In conformity with the Code of Canon Law, and in an effort to repair the scandal caused by your cohabitation with [redacted], I am assigning you to take up residence at Bishop Peterson Residence in Manchester effective August 1, 2002. If you fail to comply with this assignment, I will have no other choice than to initiate a penal process that will result in the penalty of suspension and ultimately an involuntary petition for laicization to the Holy See.

If, after careful reflection, you choose to return to Manchester and your assignment, I will do all I can to facilitate your transfer. If you choose not to do this and remain in cohabitation with [redacted] you have the option to petition for laicization to the Holy See. If you choose this avenue, my delegate Father Edward Arsenault will assist you. There are no other alternatives to those proposed courses of action.

In closing, please find enclosed with this letter a formal canonical precept which details the limitations on your priestly office as imposed by the late Bishop Leo E. O'Neil. You are required to conform with these precepts at all times. I will be out of my office for retreat and other ministry over the next several days. I ask that you reply to my letter in writing on or before Tuesday, July 16, 2002 and, that if you deem it necessary, that you speak with Father Arsenault in my absence.

Sincerely in our Lord,

+ John B. McCormack

Bishop of Manchester

cc: Reverend Edward J. Arsenault

153 Ash Street, P.O. Box 310, Manchester, New Hampshire 03105-0310 (603) 669-3100 Fax (603) 669-0377

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

DIOCESE OF MANCHESTER

PRECEPT

In response to the pastoral needs of the Christian community, in virtue of the authority specified in canon 381, §1, and in accord with the provisions of canon 49, I hereby bind Reverend John W. Nolin to the following specific obligations:

1. To cease any public exercise of priestly ministry in accordance with his administrative leave;
2. To cease from the use of all ecclesiastical title and insignia, including the use of the title "Reverend" or "Father" and the use of any clerical attire;
3. To refrain from all contact with minors;
4. To further avoid all persons, places and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality;
5. To separate himself from cohabitation with [redacted]

The reasons motivating these provisions are most serious. An allegation has been raised that Reverend John W. Nolin has been accused of sexual misconduct with a minor, a grave canonical delict noted in canon 1395, §2. A preliminary inquiry has indicated that there is factual basis to such an allegation. This precept, notwithstanding #5 above, formalizes the restrictions placed on Father Nolin by my predecessor, the late Bishop Leo E. O'Neil, in 1994.

Given the seriousness of the alleged violations, the provisions of this precept are necessary and prudent precautions pending the completion of the investigation and resolution of this matter in accord with the norm of canon law and the Diocesan Policy on Sexual Misconduct for the Diocese of Manchester. This precept is in no way a final judgment concerning these allegations, but a temporary pastoral measure to protect the rights and reputations of all involved.

Likewise, the longstanding public nature of Father Nolin's cohabitation with women, now with [redacted] is a source of scandal to the Christian faithful.

The execution of this precept is entrusted to the Delegate for Sexual Misconduct, Reverend Edward J. Arsenault, to be presented to Reverend John w. Nolin by certified delivery on this day. This precept will remain in force for the duration of the investigation of this matter, not to exceed six months from the date of issue, or until specifically rescinded.

Given at the Chancery on this 8th day of July, 2002.

+ John B. McCormack
Bishop of Manchester

Edward J. Arsenault
Chancellor

Nolin, J. John 7124

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D

June 13, 1995

CONFIDENTIAL

Most Reverend Michael J. Sheehan
Archdiocese of Santa Fe
4000 St. Joseph Place, N.W.
Albuquerque, NM 87120

Dear Archbishop Sheehan:

I write to inform you that John Nolin, a priest of the Diocese of Manchester whom I have removed from public ministry, is now living in Albuquerque. His present address is [redacted] and his phone number is [redacted] This address and phone number apparently are temporary, as he is looking for suitable full-time accommodations.

I removed John Nolin from active ministry because of a long history of liaisons with various women. In one of these long-term liaisons there is serious question as to whether or not he might have sexually molested the woman's daughter. There has been no legal or police action against him, and I do not believe there is any grave risk of this possibility now or in the future. To the best of my knowledge, he is probably currently living with a woman who apparently has been his companion for several years. She was living in a home he owned in Keene, New Hampshire and where he would spend his days off from his parish assignment. I have notified John Nolin that I would be writing to you to share this information with you, and to request that absolutely no priestly faculties be given to him for any public ministry.

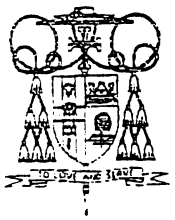
I am providing John Nolin with a small monthly stipend to insure a decent living situation. He will probably look to supplement this stipend by some other form of work, perhaps substitute teaching in public schools.

If I can provide you with any further information in this regard, please feel free to be in touch with me.

Sincerely in Christ,

+ Leo E. O'Neil

Leo E. O'Neil
Bishop of Manchester



OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL D.D.

March 31, 1995

Rev. John Nolin
53 Probate Street
Keene, NH 03431

Dear John:

Thank you for your recent letter and your belated St. Patrick's Day greeting. It was good to hear from you and I really appreciate your thoughtfulness and kindness in taking the time to write to me to let me know how things are going

Hope the closing will be on schedule.

Looking forward to seeing you in North Conway, if you can make it, and assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ Leo

Bishop of Manchester

Happy opening John

153 ASH STREET, P.O. BOX 310, MANCHESTER, NEW HAMPSHIRE 03105-0310 (603) 669-3100

Secretariat for Pastoral Services
Diocese of Manchester

March 27, 1995

John W. Nolin
53 Probate Street
Keene, NH 03431

Dear John:

Thanks for your recent letter bringing me up-to-date on your situation. I am delighted that the house apparently will be sold in the near future, enabling you to make the move to New Mexico. Will you please be in touch with me once you have a firm moving date I will then be in touch with [redacted] to inform her of the fact, which hopefully will bring closure to everything.

I would strongly caution you in regard to any conversations you might have with [redacted] or any other member of the family. It is one thing to tell them that you are unable to make any significant contribution toward [redacted] expenses simply because you don't have that money, if you are going to make the move to the southwest. It would be another thing entirely to directly deny their allegations, since that could fuel the flames and cause some kind of legal action.

My advice to you would be to make no direct denials, and simply indicate that if they want you out of Keene they must accept the fact that you do not have any significant monies available. They already know that your "stipend" from the Diocese will be very small, and that you will be forced to find some non-church related work in New Mexico. As I say, it is better not to jeopardize the fragile situation that exists by any direct statements in all this.

Please be in touch with me if you have any questions in this regard.

Sincerely in Christ,

Frank

(Msgr.) Francis J. Christian
Secretary
Chancellor

153 Ash Street, P.O. Box 310, Manchester, N.H. 03105-0310
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Rev. F. Nolin 7127

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL D.D

June 13, 1995

CONFIDENTIAL

Most Reverend Michael J. Sheehan
Archdiocese of Santa Fe
4000 St. Joseph Place, N.W.
Albuquerque, NM 87120

Dear Archbishop Sheehan:

I write to inform you that John Nolin, a priest of the Diocese of Manchester whom I have removed from public ministry, is now living in Albuquerque. His present address is [redacted] NE, and his phone number is [redacted] This address and phone number apparently are temporary, as he is looking for suitable full-time accommodations.

I removed John Nolin from active ministry because of a long history of liaisons with various women. In one of these long-term liaisons there is serious question as to whether or not he might have sexually molested the woman's daughter. There has been no legal or police action against him, and I do not believe there is any grave risk of this possibility now or in the future. To the best of my knowledge, he is probably currently living with a woman who apparently has been his companion for several years. She was living in a home he owned in Keene, New Hampshire and where he would spend his days off from his parish assignment. I have notified John Nolin that I would be writing to you to share this information with you, and to request that absolutely no priestly faculties be given to him for any public ministry.

I am providing John Nolin with a small monthly stipend to insure a decent living situation. He will probably look to supplement this stipend by some other form of work, perhaps substitute teaching in public schools.

If I can provide you with any further information in this regard, please feel free to be in touch with me.

Sincerely in Christ,

+ Leo E. O'Neil

Leo E. O'Neil
Bishop of Manchester

[redacted] 7428

June 12, 1995

Dear [redacted]

I hope this brief note finds you and your family well. I am writing to inform you that John Nolin has now permanently moved out of Keene, and is relocating in Albuquerque, New Mexico. I trust that knowing he is no longer in the area will help you to be more comfortable, as well as to bring some closure to this sad chapter in your life.

Be assured of Bishop O'Neil's gratefulness and my own in helping us to discover John's problems, and to make sure that no one else was victimized by him. As you know, he will never again function as a priest wherever he may be.

In closing, please feel free to be in touch with me if you have any further concerns. I look forward to seeing you and your family on some occasion when I am in Keene with the Bishop.

With every good wish, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

7129

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

December 1, 1994

Rev. John Nolin
53 Probate St.
Keene, N.H. 03431

Dear John:

Thank you for your recent letter to give me an update on things. It was good to hear from you and I really appreciate your thoughtfulness and kindness in taking the time to write to me.

I too am sorry that you have not been able to sell the house and do hope you will find a buyer soon.

Substitute teaching, I am sure, is a challenging experience especially when it is not in your field.

Assuring you of my prayerful best wishes, I am

Your friend in Christ.

+ Leo

Bishop of Manchester

Blessed Christmas John

153 ASH STREET, P.O. BOX 310, MANCHESTER, NEW HAMPSHIRE 03105-0310 (603) 669-3100

Secretariat for Pastoral Services
Diocese of Manchester

October 5, 1994

MEMORANDUM

TO: File

FROM: Msgr. Francis J. Christian

[redacted] called on September 6th and asked me if she could meet with Bishop O'Neil and me. She indicated she felt a personal need to see the Bishop in order to bring closure to everything that had occurred. Subsequent to her phone call a meeting was arranged for October 3rd. Prior to the October 3rd meeting I called John Nolin in Keene and told him of [redacted] phone call and the fact that the Bishop would meet with her. John indicated he was working hard to sell the house, but still had no buyer. He subsequently sent to me the attached letter from [redacted], which is self-explanatory.

[redacted] met with the bishop and me on October 3rd, for a period of approximately one hour. It was a friendly meeting during which [redacted] expressed her pleasure with the way the Diocese had handled the whole situation involving Father Nolin. She still had a couple of concerns and/or questions. She indicated that it was particularly painful for her to see Father Nolin around Keene, especially in the company of the woman living in the house. The Bishop expressed his understanding of this, and his hope that once John had moved this pain would subside. [redacted] also expressed concern that the Diocese was paying Father Nolin a monthly stipend, even though she knew it was only about $600. The Bishop explained to her that he was obliged by canon law to provide some support for a priest in transition. [redacted] also indicated that Father Nolin had been unwilling to help her defray the cost of her counseling. While that was disappointing to her, it appeared that she felt it was no longer worth pursuing. The Bishop indicated the Church's ongoing concern for [redacted] and indicated that if she had any problems in the future she should feel free to call to speak to him or anyone in the diocese.

In summary, [redacted] seemed generally happy with herself at this point, and with the resolution to the whole situation.

Francis J. Christian

(Msgr.) Francis J. Christian
Secretary
Chancellor

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7431

OFFICE OF THE BISHOP

DIOCESE OF MANCHESTER

MOST REVEREND LEO E O'NEIL D D

June 27, 1994

Rev. John W. Nolin
53 Probate St.
Keene, NH 03431

Dear Father Nolin:

I write now that you have begun your leave of absence to clarify your canonical status.

As you discussed with Monsignor Christian, as of June 16, 1994 you no longer have the public faculties of priesthood of the Diocese of Manchester. This means that while you may celebrate Mass for yourself privately, you may not celebrate the Eucharist or any other of the sacraments in a public manner. Neither should you continue to dress as a priest nor generally present yourself as a priest in other matters. These conditions will perdure for as long as you are on this personal leave.

Please be in touch with Monsignor Christian and Monsignor Olkovikas to arrange for the appropriate monthly stipend to which you will be entitled and to discuss other matters such as health insurance and any other benefits to which you have a right.

In closing, John, I pray that the Lord will keep you close to Him during these days and months ahead and you will find peace and joy with His assistance. Please feel free to call on me at any time if I can be of assistance to you.

Assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ Leo E. O'Neil

Bishop of Manchester

Secretariat for Pastoral Services
Diocese of Manchester

April 26, 1994

PERSONAL/CONFIDENTIAL

MEMORANDUM FOR FILE

RE: Father John W. Nolin

MARCH 21, 1994

I met on this date with [redacted], ages 40 and 37, and their sister [redacted], age 32. In our lengthy meeting they shared with me the story of Father John Nolin's 15 year sexual relationship with their mother. It began when he was stationed as an associate pastor in Salem in the early 1960s, and continued until approximately 1978. During this time Father Nolin moved their family from Salem into his family home in Keene, which he then owned. The [redacted] father was a [redacted] and would commute back and forth to his job from Keene. Father Nolin was a frequent overnight guest during all these years, and plied their family and Mrs. [redacted] with all sorts of material goods, including wardrobe, housing appliances, etc.

The [redacted] children indicated that Father Nolin's presence caused them severe emotional trauma over the years, which they are only now coming to understand. While they realized that the relationship between their parents was strained to start with, particularly because of their father's heavy drinking, Father Nolin's involvement with their mother -- whom they do not excuse in this regard -- made the situation even worse.

It appears that in 1965, their maternal grandparents had suspected that Nolin's involvement with their mother was improper and had come to the Diocese where they spoke with Msgr. Hansberry. Msgr. Hanberry made some initial inquiries with Father Nolin, but apparently the whole question came to an end when the Diocese received a letter from Mr. [redacted] -- written apparently at the insistence of his wife -- which indicated that nothing of the story presented to the Diocese should be believed.

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[redacted] alleges as well that when she was 12 or 13 years old, while living in Keene Father Nolin would come into her room in the middle of the night and on several occasions pulled up her nightgown and began to stroke her legs, and eventually moved his hand to her vagina. She would pretend to be asleep, and then, as she would start to stir, he would always leave. She claims that she has suffered a great deal of emotional harm because of this, which has affected her relationship with her husband and children, for which she is under counseling. The [redacted] also indicated that they were aware that Father Nolin had other "woman problems" over the years, and even now had a woman living in his house in Keene. I told the [redacted] I would be in touch with Father Nolin and get back to them.

MARCH 22, 1994

I met with Father John Nolin at the Chancery Office on this date. He basically admitted to everything the [redacted] had said. He denied, however, the allegations that [redacted] made about entering into her room and fondling her. He admitted to me that he had several sexual relationships with other women over the years, including a brief affair with a woman in Warren, which is in his parish. The person living in the house in Keene is named [redacted]. She is a [redacted], with whom he had an affair some 5 years ago, but the relationship is no longer sexual. They are merely friends.

I told him that I would need to get back to the [redacted] and was not sure that they would accept his allegations about [redacted]. I indicated that the [redacted] had some interest in meeting with him and confronting him directly, which he said he would be willing to do.

MARCH 24, 1994

I spoke by telephone with [redacted] and told him that Father Nolin admitted the relationship with his mother, and that he admitted being overly affectionate with [redacted] during such things as swimming lessons and driving lessons, but that he had denied the other allegations about entering her bedroom, etc. I suggested that a joint meeting would be the appropriate next step. It was agreed that this meeting would take place on April 11th.

APRIL 11, 1994

The meeting with the 3 [redacted], Father Nolin, and me took place on this date at the Chancery Office. In a rather lengthy session all of the [redacted] children expressed their anger and hurt at Father Nolin, who admitted his guilt in regard to their mother, and admitted the difficulty he had with celibacy over the years. When [redacted] confronted him on the allegation that he had come into her bedroom and fondled her, he once again denied that this had happened. In a rather lengthy exchange back and forth Father Nolin at one point indicated that he had a vague memory of going into her bedroom, but in no way doing anything inappropriate to her while he thought she was sleeping.

At this point the [redacted] asked for a recess, and when the meeting reconvened they asked me what the Diocese would now do. I indicated that, based on everything that they had shared with me and on Father Nolin's own admission that celibacy was a continuing problem for him, I would consult with the Bishop as to an appropriate response. (In a subsequent telephone conversation with [redacted] on that same date it became clear to me that they believed Father Nolin's "memory of entering [redacted] bedroom" was a veiled admission of guilt in this regard as well).

After the meeting with the [redacted] I discussed with Father Nolin, as I had done beginning with my meeting with him of March 22nd and in subsequent phone calls, what an appropriate response from the Diocese would be. Given the [redacted] understandable anger, as well as the fact that he had some kind of an ongoing relationship with [redacted], it seemed that it would be difficult to protect him and the Church without the following steps:

1. that he resign the parish in Woodsville effective with the June transfers;

2. that he place his house in Keene on the market and relocate away from the [redacted] family once the house was sold;

3. that the Diocese grant him early retirement, with no permission to publicly function as a priest wherever he relocated.

Father Nolin agreed to the appropriateness of this resolution if the Bishop was inclined to pursue this course of action.

I had spoken during the whole course of events with the Bishop about what was progressing on these matters. I spoke with him again on this date, and he agreed that the resolution should be as I had outlined it to Father Nolin.

APRIL 18, 1994

As we had agreed, [redacted] called me on this date so that I could share with him the diocesan response to the situation. I outlined for him the steps that the Diocese was requiring Father Nolin to take. He seemed surprised, but pleased at the firmness of the Diocese in this regard. He asked whether or not the Diocese could consider helping [redacted] with counseling costs. I told him that the Diocese would certainly consider that, and that our policy was to pay for whatever counseling was reasonably agreed upon after the person's own insurance had run out in this area. I suggested that he have [redacted] be in touch with me in this regard.

Francis J. Christian

(Msgr.) Francis J. Christian
Secretary
Chancellor

Nolin, John: letters to the Diocese

7436

file copy

Most Reverend John B. McCormack
P. O. Box 310
Manchester, N. H. 03105-0310

Dear Bishop McCormack:

Greetings in Christ! I want to acknowledge receiving your letter of September 20, 2002. I have consulted with my canonical Advocate, Fr. Vincent E. Bertrand, JCL, and now wish to make the following response.

First, I understand that you have decided to initiate an extrajudicial process (canon 1718) regarding the delict committed against special obligations cited in canon 1395.1 relative to my cohabitation with [redacted]. Please note that the word in canon 1395.1 is "concubinage", not "cohabitation". As such, the Diocese must have clear proof that I am having a stable sexual relationship with [redacted], not merely proof that we are living together. Canon 1342 states that there must be a just reason for the use of an extrajudicial process. I hereby ask that the Diocese provide me with an explanation of such just reasons. If just reasons do not exist, I ask that the Diocese proceed with judicial process in examining this alleged delict.

Second, I ask that the Diocese immediately send me copies of all evidence being considered related to the alleged delict. I understand that I must be provided reasonable time to consult with my canonical Advocate after receiving copies of the evidence, and then provide a written response to the evidence to the Diocese. Since it will take a period of time for the Diocese to mail such evidence to me and for me to then prepare and mail my response to the Diocese, I ask that the deadline for providing my response to the Diocese be extended to Monday, October 28, 2002. I think that would allow a more reasonable amount of time to complete my response.

Third, I again want to inform you that I wish to appoint Fr. Vincent E. Bertrand, JCL, as my canonical Advocate. Fr. Bertrand is a canon lawyer in good standing, and a member of the Canon Law Society of America. He has a licentiate from the Catholic University of America, Washington, DC.

Fourth, I understand that if I am able to provide for my housing during my retirement, I am free to decide where I will live. Moreover, I have been found guilty of no offense at this time. As such, I wish to continue living in New Mexico at this time. I understand that I may appeal any decision related to the alleged delict in canon 1395.1 to the Holy See.

Fifth, I again ask that the Diocese inform me how it plans to investigate the allegation of sexual misconduct against a minor made against me. I also again ask that the Diocese place in writing the information related to my financial support.

Bishop, thank you for upholding my canonical and civil rights in the investigation of the allegations against me. I will look forward to receiving the information requested above/

in the coming days. If you need any further information from me, please let me know. With prayerful good wishes, I am

Sincerely your in Christ

(Rev) John Nolin

[redacted]

September28, 2002

cc: Fr. Vincent E. Bertrand,JCL

ar Bishop McCormack:

Greetings in Christ! I want to acknowledge receiving your letter of August 23, 2002. I have consulted a canon lawyer and a civil attorney, and now wish to make the following response.

First, I want to inform the Diocese of Manchester that I have asked Fr. Vincent E. Bertrand, JCL, to serve as my canonical Advocate. Fr. Bertrand is a canon lawyer in good standing, and a member of the Canon Law Society of America. I have also asked Robert McDaniel of Concord, NH, to serve as my civil Attorney. I authorize the Diocese of Manchester to discuss my case with Fr. Bertrand and Mr. McDaniel.

My canonical Advocate has informed me that I have the canonical right to request that the Diocese conduct a formal investigation at this time of the allegation of sexual misconduct with a minor, and that this investigation must be in accord with the Code of Canon Law. My canonical Advocate has advised me that the Diocese must uphold my canonical rights in the investigation. First, I have the right to see and respond to all evidence the Diocese is considering in my case. In particular, I have the right to a copy of the written summary of the allegation made by my accuser to diocesan officials, and copies of written notes of any interviews the Diocese has conducted with the accuser. I also have the right to a copy of the written summary of the interview the diocese conducted we me in regard to the allegation. I also have the right to see a copy of the civil settlement made between the Diocese and the allegant. I ask that copies of all documents related to my case be forwarded t
o me immediately. Second, I have the right to provide a personal written statement and written witness statements to be seriously considered by the Diocese in the investigation; I will forward these statements to the Diocese in the coming days through my canonical Advocate.

I understand that the Diocese also has concern that I am living with [redacted] and that the Diocese considers this to be a violation of canon 1395.1. Canon 1395 applies to a cleric living in concubinage, that is, a stable sexual relationship. My canonical Advocate has informed me that simply living together with another adult, male or female, is not sufficient evidence for applying canon 1395. If such were the case, canon 1395 would apply to a number of priests living together with housekeepers and other adults. I hereby wish to make a clear and honest statement before you and Almighty God that I am not involved in sexual relationship with [redacted] and that we live together merely as friends. If the Diocese has evidence that I am having a sexual relationship with [redacted], I ask that such evidence be forwarded to me immediately. I understand from my canonical Advocate that until the Diocese provides clear evidence that I am having a sexual relationship with [redacted], the Diocese cannot impose penalties provided in canon 1395 and cannot mandate that I cease living together with her during my retirement.

I will abide by the restrictions you have placed on my ministry while my case is under investigation. That is, I will cease any public exercise of priestly ministry and will not represent myself publicly as a priest during the investigation.

In relation to my financial support, I understand that the Diocese will continue to provide the agreed retirement benefits during the investigation of my case. I understand from my canonical Advocate that as an incardinated priest of the Diocese, the Diocese must continue to provide for my room and board and decent financial support.

am aware that the Diocese is under pressure to release information about xual misconduct cases to the media and civil authorities. My civil ..orney has advised me that the Diocese should be very careful about releasing confidential information related to my case to any non-ecclesial entities except when required by civil law.

Bishop, I thank you for your commitment to upholding my canonical and civil rights during this investigation. I will look forward to receiving the information requested about in the coming days. If you have need of any further information from me, please let me know. With my prayerful good wishes, I am

Sincerely yours in Christ,

Rev. John Nolin

Address/Date

cc: Fr. Vincent E. Bertrand, JCL

7549

The Most Reverend John McCormack
Bishop of Manchester
153 Ash St.
Manchester, N. H.

Reverend and Dear Bishop:

I am responding to your letter of August 24, 2002. You mention the Diocesan Review Board. Would you be so kind as to forward me my rights before this Board as granted by Canon Law and Diocesan policy - to wit, Am I allowed to speak or have another speak in my defense? Am I allowed to bring in others to assist in my defense against this baseless charge? Please advise. I would also respectfully ask the Board to read all communications between you and me, including this letter, so that they may gain a sense of my protestations of innocence. Canon 221 supports my right of defence.

Your focus appears to have changed. Your first letter to me made much of my alleged pedophilia. Your recent letter shifts more to the second charge - the scandal of my cohabitation. You brush aside my brother/sister relationship as unimportant. May I respectfully point out to you the following facts about this "scandal".

1. You caused this scandal by releasing my name to the press in March as an alleged pedophile with "credible evidence" even though I had not been charged and have not been charged to date. Some might deem that defamation of character and actionable.

2. You are doing this only to please the [redacted] and [redacted] most especially [redacted] who is obsessed with this.

3. My coming to Manchester will solve nothing. The Manchester Union and other papers are not going to run banner headlines - "John Nolin Now Living In Bishop Peterson Residence" Quite the contrary, it could make it worse. The truth never catches up fully with a lie well told. Some may recognise me on the streets of Manchester and say," Isn't that the pedophile priest who lives with a woman?" Your "cure" will cure nothing.

4. You know as well as I Bishop that this has all come about because of the blowup in Boston last January when the press and other media got hold of the story alleging the Cardinal and his auxilliary bishops moved priests repeatedly in an attempt to cover pedophilia. Some legal experts think it might amount to a criminal conspiracy to hide crimes and obstruct justice. I am not in a position to determine whether you are guilty. I have made no judgement in this regard. As you probably know, many regard the official explanation, "We did it after medical and psychological advice that they were cured," as a mighty thin defense. Fourteen transfers in twenty years? Sending a priest across the country with a glowing recomendation knowing full well his sexual problems and membership in and advocacy of NAMBLA - the "Sex by eight or it's too late," crowd. And much more has come to light.

5. I would be afraid to reside in Manchester. I ~~fear for~~ life and limb. [redacted] ~~is obsessed with this.~~ is obstinate. Did you

1994. He ~~has~~ ~~visited~~ once showed up at my house in Keene ~~once~~ uninvited. His ~~sister~~ remained in the car while [redacted] and his brother [redacted] came to the door. I invited them in. He refused so I talked to them on the porch. When I denied the charge he got ugly and threatening. At one point brother [redacted], an attorney, said, "[redacted], calm down, cool it," or words to that effect. He later wrote me an ugly, threatening letter. He has treated me to ugly, threatening phone calls. The first when he made the initial accusation, the most recent two - one in March this year, and the most recent July 14, 2002 when he called from [redacted] to gloat over the financial settlement, inform me that you would laicize me and order me back to Manchester and he threatened further action. Bishop, you shared that confidential information with outsiders. Canon 220 states that everyone has a right to a good reputation and a right to protect their privacy. He also said his sister agreed to pursue no further action against the Diocese but that agreement did not include Father Nolin - why? He called before I even answered your letter. [redacted] is a nutcase, an obsessed nutcase. I could never feel comfortable or safe from verbal or possibly even physical abuse living where he is only miles away.

The Formal Canonical Precept you sent me July 8, 2002, contains a factual error: Number 3. To refrain from all contact with minors. The Precept goes on to state that it formalizes the restrictions placed on me by Bishop O'Neil in 1994. Wrong. Neither the Chancellor nor Bishop placed any such restrictions. Please see enclosed copy of Bishop O'Neil's letter, June 27, 1994 - no mention of minors. Also his letter of Dec 1, 1994 notes that I was substitute teaching. His is not the reaction of a Bishop who had forbidden contact with minors is it?

You also misread or misunderstood my reference to Fathers George Kilcoyne and George Donnelly. I accused neither man of sexual misconduct. Quite the opposite, as assistant to both I liked and admired them. I assisted Father Kilcoyne at St James in Portsmouth for six years. My point, which you missed completely, was that both men enjoyed good reputations during their active ministry and also in retirement when they continued to live with their respective housekeepers and there was no scandal attached to their names. I visited Father Kilcoyne and Mary Kocik in Rye, N H several times into his retirement. He was well liked and well regarded there. No scandal. Many retired priests live likewise and no one assumes scandal.

You assume that Msgr Christian and Bishop O'Neil knew nothing about [redacted] in 1994; that this situation has suddenly scandalized the [redacted] family. Again wrong. When the Chancellor asked what I would do after taking leave and moving from Keene, I told him [redacted] and I would probably move to New Mexico, otherwise it would not be fair to her. He made no comment.

I denied [redacted] accusation to Msgr Christian, Chancellor in 1994. He advised me to make no direct denials (please see his letter dated March 27, 1994). Bad

-3-

advice I thought at the time. But I followed it like a good soldier - ~~much~~ good it did me. I now ~~deem it terrible advice,~~ more aimed at protecting the Diocese than John Nolin. It led me to be weak and less than forceful in the meeting with [redacted] and subsequent conversations. This no doubt strengthened [redacted] fanatical and erroneous belief in my guilt.

Canon 1395:1 of the 1983 Code of Canon Law is designed as all Canon Law for the good of the Christian Community and correction of sin. There is NO SIN at 4604 Edwin Mechem due to sex. No sex no scandal. You seem bound and determined to pin that on us to make [redacted] and [redacted] happy in their bitter vengeance and to prevent them from suing the Diocese.

The problem, Bishop, is your mind set; it is all made up and apparently nothing is going to change it. I detect a subtle change from your first letter to your second. I think you're not quite so sure about the allegation of touching of [redacted] legs, so your second letter pushes hard on "scandal". [redacted] and [redacted] knew then that [redacted] was my companion as he called my house on a phone listed in her name. He called from [redacted] phone, according to caller ID. [redacted] was present the day they came to my house uninvited and could see her through the porch windows. Rather late in the day to be "shocked and scandalized." In the words of John Stoesel of TV, "Give me a break!" If it is scandal you are looking for, I can tell you plenty, starting with an Archdiocese just south of Manchester. And I can tell you about more closer to home. The stench of hypocracy fills the air.

You sent a copy of your August 23 letter to the Reverend Edward J. Arsenault. Is this the norm when the envelope is marked, "Personal and Confidential"?

I assure you also remain in my prayers and best wishes in these diffcult times. I ask you prayerfully to reconsider, drop your present mindset and:

1. Revoke your request that I return to Manchester.
2. Revoke your request that I stop living with [redacted]
3. Do not pursue canonical penalties against me.
4. Continue the financial support that my years in the ministry and retired status as a priest of the Diocese of Manchester entitle me as per Diocesan policy and Canon 384 and Canon 281:2 which provides for a priests welfare in the event of illness, incapacity or old age. I will the 70 in just a few months.

Sincerely assuring you of my prayers and hopes that things go well for you, I am

Sincerely yours,

(Rev) John Nolin

[redacted]

August 28, 2002

7443

Revision Draft

Bishop John McCormack
Bishop of Manchester
153 Ash St
Manchester, N H 03105

Reverend and Dear Bishop: This letter is written in response to your letter of May 8, 2002.

While I denied then and deny now that I committed any sexual improprieties with [redacted] - she alleges that I touched her legs, not penetration of any kind), I did agree in 1994 to resign my Parish of St Joseph, Woodsville, N H. I further agreed to sell my house in Keene, move to another area, not present myself as a priest, not to celebrate Mass publicly, nor did I seek faculties from Santa Fe or any other diocese, nor have I used any ecclesiastical titles or insignia etc.

I agreed to all this in conversation with Bishop Christian, then Monsignor, who told me that the Diocese of Manchester would pay me the usual during my administrative leave ($666 a month and my health insurance). He also said I would be eligible to apply for retirement in due time. I told him about [redacted]

It was emotionally and financially wrenching to sell a a house that was in my family since 1930 and fully paid for(no mortgage) and engage in a new mortgage due to differing values of real estate and begin payments again. There were other large expenses that I absorbed, considering all this as part of my penance. And most of all - loss of my public ministry.

Shortly after arriving I went to Confession to a Santa Fe priest in good standing, confessed in full and told him my firm purpose to live as brother and sister with [redacted] He asked tough, searching questions, as I expected he would; he then imposed a substantial and appropriate penance, which I performed scrupulously, he then gave absolution.

A question: Why was what was satisfactory to Bishops Christian and O'Neil in 1994 not satisfactory now?

A question: Why would I with a life time of heterosexual orientation turn to pedophilia? I am not and never have been a pedophile. Maybe her legs were touched, maybe not. But if they were, it was not by me. I have my suspicions who did but since I can't prove them, I keep them to myself.

My intention coming out here was to start a new life, spiritually and physically, to be fair to [redacted], to accept my penance, to keep a low profile, to die here, with a small Catholic funeral followed by cremation and burial here and no obituary.

I'm pushing seventy now, Bishop, and re-rooted here - I study Spanish, joined a railroad preservation group, made some very warm friends. I do woodworking. And I pray.

George R. Kilcoyne, my boss for six years at St James, Portsmouth, took his housekeeper, Mary Kocik, to his home in Rye when he retired. George Donnely took Clary Roy, his houskeeper to Boston when he retired. After his death, she returned to Woodsville, her hometown, where I brought her Holy Communion for six years. We recalled events when I was assistant

to George in Pennacook. In days past other pastors did the same. I would be slow to judge either man guilty of fornication just because he slept under the same roof with a woman.

To abandon [redacted] at this point in her life would be a grievous injustice on my part - use her, leave her. With all due respect to you Bishop, I'm not trying to be flip but only point out the human dimension of the situation.

The family life of [redacted] and [redacted], parents of [redacted], [redacted], [redacted] and [redacted], was disfunctional in my opinion, an opinion shared by Bishop Christian in 1994. Both were alcoholics with attendant problems - occasional serious disagreements, money shortage - I paid a fuel dealer $50 when they ran out of home oil and the dealer demanded COD. They were within two weeks of eviction when I invited them to move to my house in Keene. From 1969 to 1976 they paid no rent; I made mortgage payments and real estate taxes. I treated the family to vacatons at Hampton Beach two Summers and gave presents to the family. Again, with respect Bishop, I'm not trying to justify, just put a human face on the situation that you know only from paperwork and others. The family moved from my house in 1976.

The scandal that [redacted] and [redacted] claim to feel over my living with [redacted] is nothing more, in my opinion, than vengeance over their anger at my affair with their mother. If it helps matters, you have my permission to tell them about my brother-sister relationship, not that it will do much good with [redacted]. "A man convinced against his will is of the same opinion still." Just as he and [redacted] want to believe that I molested [redacted] and nothing will convince them otherwise. I live 2,400 miles from New Hampsphire, have no contact except an occasional letter to an old friend. Grave scandal? Hardly.

A question: Why am I being punished for a sin/crime I did not commit and for a situation resolved between [redacted] and me that is no longer sinful and causing "scandal" only in the minds of two fervid partisans of vengeange and revenge?

I did all that [redacted] demanded in 1994 and was told that would be the end of it. Question: What will prevent [redacted] from demanding my removal from Manchester, just to be spiteful, when she learns I'm there? Or more?

In light of the above facts, I earnestly and sincerely ask ~~you to reconsider and revoke~~ the following ~~in your letter to me dated July 2, 2002~~:

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1. Your request that I return to Manchester.
2. Your request that I stop living with [redacted].
3. (Not) to pursue ~~any~~ canonical penalties against me.
4. ~~And~~ to continue the financial support from the Diocese of Manchester that my retired status and 34 years of service entitle me.

In closing, may I respectfully remind you that "credible evidence" is no mere allegation but an allegation backed up by hard evidence. [redacted] has produced nothing but

August 31, 1994

John Nolin
53 Probate Street
Keene, N.H. 03431

Dear John,

This letter has taken some time to put together -- longer than I expected. A busy schedule is only partly to blame; mostly, I have needed to let how I feel finish a full-circle course, and then I needed to force myself to write.

As you know, when I first called you last winter, I was very upset. A little scared, mostly angry. I wanted to see you suffer for what you did to [redacted], for what you did to my family, and for what you did to my father, who died 11 years ago without ever having a true and meaningful relationship with any of his sons or daughters.

Then, much to my surprise, I began to soften some. The day that [redacted] and I knocked on the door of the Probate Street house, I saw a tiny, kind of withered, oldish man -- quite frankly, a pathetic figure -- chasing cute little dogs across the street. It became harder to wish great harm on you.

When we met with Monsignor Christian -- whose response to this situation has, in retrospect, seemed by and large in protection of the church, with little regard for [redacted] or the rest of us -- I heard you admit your awful misbehavior, express regret for what you did to Dad, and ask [redacted] and me for forgiveness. I saw your self-protective denials crumble one by one in the face of specific and challenging questions. {While you have backed off the worst of your admissions, let us not forget what you said when we asked you what [redacted] would have done had he known what you did to [redacted] "He would have killed me," you said.} And, again, I saw a pathetic man, seemingly broken -- by his own hand, of course, but nonetheless broken. I felt softened again by pity.

Since then, I have experienced another change. With distance from that meeting came a renewed and brightened picture of what I had lost in my childhood -- and since then -- because of you. I have spoken with you three times, I believe, since seeing you in Manchester, twice by phone and once in person in downtown Keene, and a very clear message has come through: You consider the matter closed, believe that you have atoned as much as necessary, see no reason to carry this around with you, see no reason to make amends, and just want to get on with your life.

Your nonchalance is unacceptable.

So now, as I said, I have come nearly full circle. I no longer daydream about seeing you suffer, but I find myself as angry as ever, as proud as I can be of how [redacted] has handled this, and of how I have, and quite certain of several things that I never actually began to doubt, but of which I did begin to lose sight.

This brings me to the point of my letter. If nothing else comes of this -- and there is no guarantee of that -- it at least must be clear to you that

these several points are truths, incontrovertible by your hypocrisy, your denials or your casual ignorance of them.

1.} You are a child molester and a philanderer. Let's not dance around this point, John. You sexually assaulted my sister when she was a helpless child, and for that you are no better than countless sick men now in jail or awaiting that fate.

Your easy willingness to cast aside your vow of chastity, to have many affairs with women both married and single, makes you only more disgusting and destructive.

2.} My father died at a fairly young age, and while I can only guess what part your behavior played in that, I know with certainty that the two decades before his death were not the life he should have had. All relationships in my family were messed up by your presence, including Dad's with every one of his children. He died with only a vague idea of who I am, and with no chance to know me better -- or me him.

3.} I have virtually no relationship with my mother, and mine is twice the relationship that [redacted] has with her.

Some day, I will have to deal with that more directly, by dealing with her more directly. For now, though, I can barely speak to her except on a superficial level. You -- both of you -- share responsibility for your affair, I know, but it is your part alone that I address here. And what you did was sick and destructive beyond what your apparently limited conscience can grasp.

4.} My relationships with my wife and son -- the latter only a year from leaving home -- have been very difficult for me. We have managed quite well, in the end, thanks much to their support and love. But thanks to the concentration I have directed on these matters in recent months and year, I feel I can trace many of the difficulties to what I saw and experienced as a child -- such things as micro-control of my life, physical and psychological abuse and the incredibly unhealthy atmosphere that so often was our home life. Some of that was at your hand directly, much of it was not. But it was, I now believe, all carried out as a way to maintain the kind of home situation in which your affair could be fostered. I am not the type to live my life holding others responsible for my failings and failures, but neither am I blind to circumstances whose effects are still felt today, by me and by others in my family.

All of these things I know to be facts. I believe you do, too, but decades of dishonesty have made it hard for you to truly accept responsibility.

So be it. Where we go from here, I don't know. We have discussed everything from legal action to just publicizing our situation (which likely would bring forth other victims from your past, and perhaps protect some in your future), to writing a book, to doing nothing more than we have done to date. Whatever happens, we will always have the satisfaction that comes with the pursuit of what is right. You, I suspect, will have only the rest of a life that has been founded on lies. John, I find myself surprised as

I close this letter to realize that, in addition to the anger, there is both room and reason for pity after all.

Sincerely,

[redacted]

P.S. -- We will monitor the circumstances of your home sale. Christian made clear to us that if you don't honor your agreement to sell and move, you will lose your pension from the diocese. We intend to see that one or the other happens. In the meantime, stay away from [redacted] If you have a question or something to say, contact me at: [redacted]

Notin, John: letter from [redacted]

Ndin, John, Misc.

To: N. William Delker, Esq., Assistant Attorney General

From: Bradford E. Cook

Re: Complaint file of Diocese of Manchester: John W. Nolin

Date: April 12, 2002

The attached file does not include the following materials deemed confidential:

Nothing

Nolin
priest
7151

SHEEHAN
PHINNEY
BASS +
GREEN

PROFESSIONAL
ASSOCIATION

SPBG

ATTORNEYS AT LAW

1000 ELM STREET
PO BOX 3701
MANCHESTER
NEW HAMPSHIRE
03105-3701
603-668-0300
FAX 603-627-8121

143 NORTH MAIN STREET
SUITE 103
CONCORD
NEW HAMPSHIRE
03301-5089
603-223-2020
FAX 603-224-8899

TOLL FREE:
1-800-625-SPBG

WORLD WIDE WEB SITE:
http://www.sheehan.com

Writer's Direct Dial
(603) 627-8110
Fax (603) 641-2343
bcook@sheehan.com

Via Facsimile & U. S. Mail

June 10, 2002

Robert E. McDaniel, Esquire
4 Bicentennial Square
Concord, NH 03301

Re: State Subpoena for Records Concerning John W. Nolin

Dear Bob,

As we discussed, Judge Barry granted the motion to compel filed by the Attorney General without a hearing. We have today filed a motion to reconsider. I am informing you as counsel to a priest whose record is covered by the subpoena should you wish to file any pleadings in connection with this proceeding.

Should you have any questions, please let me know.

Sincerely,

Bradford E. Cook
BEC:ppd

P.S. The matter is under seal as it involves a grand jury subpoena so any pleading must so indicate. Should you plan to file any pleadings, please call me or my secretary to obtain the appropriate caption for the matter. PLEASE BE SURE NOT TO FILE ANY GENERAL PLEADING WHICH DOES NOT REFERENCE "UNDER SEAL—GRAND JURY MATTER." Thank you.

Nolin, John: Resume

NAME	DATE OF BIRTH	DATE OF ORDINATION
NOLIN, John W.	2/15/33	5/28/60

COLLEGES ATTENDED: St. Anselm College, Manchester, NH
ACADEMIC DEGREES: B.A., St. Mary's, Baltimore
SEMINARIES ATTENDED: St. Paul Seminary, Ottawa, Canada
PLACE OF ORDINATION: St. Joseph Cathedral, Manchester, NH
ORDAINING PRELATE: Most Rev. Ernest J. Primeau, S.T.D.

PARISH ASSIGNMENTS

Newmarket, St. Mary	6/15/60
Berlin, St. Kieran	9/ 7/60
Salem, St. Joseph	9/ 3/63
North Conway, Our Lady of the Mountains	8/30/65
Lakeport, Our Lady of the Lakes	1/3/68
North Conway, Our Lady of the Mountains	3/ 6/68
Leave of Absence (1 year)	3/ 6/69
Penacook, Immaculate Conception, Temp. A.P. .	7/15/69
Portsmouth, St. James	10/15/69
Lancaster, All Saints PASTOR	6/11/75
Woodsville, St. Joseph ADMINIS.	1/19/83
PASTOR	
Resigned Pastorate	6/16/94
Leave of Absence	6/16/94
Personal Sabbatical	
RETIREMENT EFFECTIVE	¢?!?))

APPOINTMENTS/SPECIAL ASSIGNMENTS/ADDITIONAL MINISTRY

Chaplain, Granite State Circle No. 194, Daughters of Isabella, Berlin	9/13/60
CYO Director, Coos Deanery - East	9/26/61
Chaplain, Junior Catholic Daughters of America, North Conway (3 yrs)	9/30/65
Spiritual Director, White Mountain Curia, Legion of Mary (3 yrs)	10/ 3/75